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RELIGIOUS.

For the Western Luminary.

REPORT OF THE KENTUCKY BIBLE SOCIETY.

In presenting the second Annual Report of the Kentucky Bible Society, we feel it our duty to express gratitude to God, for the good which our Society has been made the means of effecting. At the same time, we find cause of mourning that so much of the great work in which we pledged ourselves to co-operate, and towards the accomplishment of which our efforts have been directed, remains still incomplete.

We had hoped when this Society was first organized, that, with the blessing of God, and the energetic aid of our fellow christians throughout the commonwealth, Kentucky would, at this time, have, throughout its whole extent, contained no family unprovided with the word of life, or at least, no family whose destitution of this word did not proceed from their own voluntary rejection of its offer. But a variety of causes, of different kinds have combined to prevent our reasonable hopes from being realized. We have, however, great reason to rejoice in the good that has been already done; and we have still greater reason to rejoice in the prospect of the good that soon *must* be accomplished. The work in which we have been engaged has progressed more tardily than we had anticipated, but it *has* progressed, it is still progressing, and another year, we still hope, may see its completion.

We shall now exhibit a brief view of the difficulties encountered in this work, its present advancement, and the prospect of its completion.

One difficulty has arisen from the fact that the counties of our state are not so subdivided, as to facilitate local meetings, in different sections of a county, for raising funds to supply the destitute in their own immediate neighbourhood. This has also rendered the work of exploring and distributing more difficult and expensive. Many benevolent individuals would undertake to supply, each a small district, if the counties were parcelled out into definite small districts; and thus whole counties might be supplied, as has been the case in other states, without the expense of employing a distributing agent,—an expense which, under existing circumstances, has been almost invariably found necessary.

Another difficulty has been found in the want of suitable agents. The presence of an agent has been, almost always, found necessary to organize a society, and put it in successful operation. The services of persons qualified for this business we have not been able to procure. We have recently enjoyed the aid of an agent commissioned by the American Bible Society. But his labors have been, as yet, productive of comparatively little effect, owing to the shortness of the time he has been engaged among us, and the great number of places which require his presence. And we would here suggest the propriety of active christians, and especially clergymen, taking some pains and making some efforts to organize a society among themselves, and commence the work in those places where societies have not yet been organized, and which have not yet been visited by an agent. Three or four active individuals, with that information on the subject, which can be now easily procured, might organize an auxiliary in any county where they reside.

Another difficulty has been experienced in the opposition to the work, which has been made, in some cases, even by professors of religion and preachers of the gospel. Singular as it may appear, many bearing the christian name have opposed the formation of local societies, every dollar of whose funds were to be spent in providing the destitute of the vicinity with that pure WORD, which even the opposers believe to be the wisdom of God and the power of God to the salvation of the soul. A man who fears God ought certainly to ponder well, before he engages in frustrating the attempt to communicate to any rational being, in our land, that gospel of Christ, which the Apostles and Martyrs of old propagated at the expense of their fortunes and the risk of their lives.

Such have been the chief difficulties with which we have been obliged, hitherto, to contend; and the progress of the work has been slow, just in proportion as these difficulties have been great. Three fourths of the counties have not yet taken any measures to further this cause. The following are the names of all the counties which have, as yet, been fully explored and supplied. Bourbon, Fayette, Shelby, Jefferson, Bullitt, Mercer—six in all. The following are the names of counties which have passed resolutions to supply their own destitute, and a part of which are now actively engaged in the work. Nelson, Scott, Franklin, Boone, Henry, Owen, Clarke, Montgomery, Pendleton, Campbell, Bracken, Mason, Fleming, Hardin, Woodford—fifteen in all. A considerable part of Spencer, has also been supplied by Shelby.

Our Society has imported from its first organization up to this time, 5286 Bibles and 2076 Testaments—of this number during the same period there has been sold 3330 Bibles and 1444 Testaments,—which leaves on hand 2588 Bibles and Testaments.

Since so little of our undertaking has been accomplished compared with what remains, and since two years have elapsed from the time it was first commenced, we might appear too sanguine when we express the hope that, before the termination of another year, the work will be altogether or nearly completed. But our hope we conceive to be reasonable, for it is founded on circumstances which give us a strong probability of success. We have now an active agent engaged in the work, and he will probably be able to engage the services of the competent agents. We perceive that there is an increasing interest in this noble enterprize, throughout the state. A mode of operation for supplying each county has been devised, tried, and found successful—it is simple, and can be easily adopted. The Parent Society, also, has determined to lend us assistance, and has already furnished us with an experienced agent. All these circumstances are encouraging, and their combined result, we hope, will be the completion of the work in the course of the coming year. This result we know, indeed, cannot be attained without a much more energetic and general co-operation of our fellow citizens than has been yet exhibited. But we trust that this co-operation will be given. There are many counties which, for their supply, must depend upon others which are richer and more blessed with the means of grace. We would therefore entreat our christian friends, in those counties which can supsupply themselves, that they would not limit their exertions to the attainment of this object—we would earnestly solicit them to raise as large a surplus fund as possible to assist us in our endeavour to explore and supply those portions of our state, which without external aid will remain in destitution. Our state has the ability to accomplish the work we have undertaken. If we shall prove unsuccessful, and be obliged to apply to our Eastern friends for help, our failure must be attributed solely to the want of proper zeal and energy. The citizens of Kentucky have always been distinguished for their liberality, enterprise and activity, and we trust, that, while engaged in this noble and christian work, those qualities will not fail them.

In view of these circumstances, we would appeal to our benevolent, patriotic, and christian fellow citizens, and earnestly solicit their active co-operation. This is a patriotic, a noble, and a christian work—one which has a claim upon every christian, philanthropic, or patriotic heart—one in which we should all delight to take a part—one whose reward is in heaven. Let every man remember his responsibility to God,—remember the condition of the thousands of destitute families, in our state, who are perishing for lack of knowledge—remember that an effort is now making, to ameliorate the condition of these perishing multitudes—remember that the neutrality of himself and others around him, may partially prostrate this noble attempt—and then let him ask himself, whether he does not feel it a privilege as well as a duty to exert himself to the utmost that this effort may succeed. The Lord reigneth; and into His hands, who turns the hearts of the children of men as the rivers of water, we commit our cause. It is his cause, and we know it must prosper.

Officers of the Ky. Bible Society elected to serve the ensuing year, viz.

REV. DR. BLYTHE, *President.*
REV. B. O. PEERS, REV. A. WOODS, *Vice-Presidents.*
L. STEPHENS, *Agent & Treasurer.*
W. T. SMITH, *Secretary.*
REV. J. C. YOUNG, *Cor. Secretary.*

MANAGERS.

W. T. SMITH,	MATTHEW T. SCOTT,
N. PORTER,	A. S. DRAKE,
F. MONTMOLLIN,	J. C. RICHARDSON, JR.
WM. RICHARDSON,	D. A. SAYRE,
T. T. SKILLMAN.	

For the Western Luminary.

SEVENTH ANNUAL REPORT OF THE LEXINGTON FEMALE AUXILIARY TRACT SOCIETY.

Having been guided and directed by the great Head of the church, through the labours of another year, the Board of Managers of the Lexington Female Auxiliary Tract Society, with feelings of gratitude and thankfulness, join their friends in the celebration of their seventh Anniversary. Assured that the institution which it is their privilege to represent, finds its own advocate in the heart of every christian; and that even among the more powerful and interesting appeals of christian benevolence, its claims, though unimposing, shall not be unheard or disregarded. For however various the efforts of the church are; and whatever may be the distinctive character, or the relative importance of these efforts; yet they all emanate from one source, are all parts of one great and glorious plan, all meet and harmonize at the foot of the cross—all have for their ultimate object the salvation of a ruined and perishing world, and the dissemination of that truth, which alone brings "life and immortality to light." While therefore we urge the claims of this society, and do what we can to promote and extend its interests, we rejoice that the active spirit of christian benevolence, is daily devising new plans, either to relieve the spiritual need or elevate the moral condition of our fellow men; and we trust that these efforts will continue to multiply, until they shall be fully and entirely commensurate with the necessities of every condition and relation of human life, and every want be met by its appropriate and corresponding effort.

In presenting their seventh Annual Report, your Board rejoice that they are enabled to say that at no time since our organization have we had greater cause for gratitude and encouragement than at the present. It is true that this does not arise, so much from the actual state of the society, as from the flourishing condition of our Depository, and the extensive influence which we have exerted through its operations.

It will be recollected that in May last, a meeting was held in the M'Chord church, for the purpose of awakening a more general interest in the concerns of the American Tract Society, and increasing the funds of this Depository. At this meeting a subscription was opened and $100 immediately subscribed, which was afterwards increased to $120. From the report of your agent, we find that at our last anniversary, there were 87,448 pages of Tracts remaining from the sales of last year.—Since that time, 657,870 pages have been received, making an aggregate of 745,318 pages. The issues of the past year have been, 219,269 pages, leaving a remainder of 526,049 pages yet unsold, together with several bound volumes, a number of broad sheets, children's Tracts, &c. These Tracts are purchased by different Societies and individuals, and carried to almost every part of our state—and there are not less than eight or ten associations which depend entirely upon this Depository for their regular supply of Tracts; which are furnished to them at the same rate at which they could be procured from the Parent Institution, free from the necessary expense attendant upon distant transportations. It has often been asked how an association, whose actual funds are so small, has been able to establish and sustain this large and flourishing Depository. To this we answer, that it should not be forgotten, that the funds of the Society and Depository are entirely distinct from each other. The one is supported by the annual subscription of its members. The other was established, and has been increased by individual contributions: and as no one is at liberty to draw Tracts from the Depository for gratuitous distribution; the whole amount of money paid out, is again returned by the sale of Tracts, and immediately transmitted to New-York for new supplies.

Thus is God blessing us in this important branch of our operations—extending our sphere of usefulness—and throwing upon us responsibilities, which unaided by his promises, and the recollections of the past, we would never dare to meet. But while we feel and acknowledge our insufficiency, and are deeply sensible that the highest interests of this cause demand a more powerful influence than we can ever exert—yet so long as this work is committed to our hands, and until the great Head of the church shall see fit to raise up those who shall be better prepared to enter upon it, and willing to take upon themselves its consequent obligations; we feel that we are bound not to throw from us these responsibilities, or desert the path of duty which is so evidently marked out for us. If God has put into our hands a mighty engine, he will give us power to direct and control its operations. If he has blessed us, he will continue to multiply his blessings, provided we remain firm in the discharge of duty, thankful for past mercies, and humbly trusting him for future good.

From the report of your treasurer, we find that 36,500 pages of Tracts have been purchased from the Depository during the year, 18,000 of these have been delivered to subscribers, 8000 have been gratuitously distributed, leaving 10,510 pages still on hand.

A few days after our last annual meeting, your Board received a circular addressed by the "New-York City Tract Society," to similar institutions in all parts of our country, proposing the plan of monthly distribution, urging its importance, and the beneficial effects which might result from its universal adoption. This circular was laid before your Managers by the Agent of the American Tract Society, but they declined adopting at that time any resolution in reference to this subject. Not that they doubted its propriety, but from a conviction that their funds would not justify the expense. At a subsequent meeting however, after having been repeatedly urged by some of their friends to adopt this plan, they determined in connexion with the "Young Men's Tract Society," to engage immediately in this distribution. In consequence of this resolution our town has beent wice visited, and hitherto we have no cause to regret the step we have taken, as our committees have generally been received with kindness, and listened to with attention. We were compelled for a time to suspend these efforts in consequence of the unexpected delay of the Tracts ordered for this object. We hope however that in future no such interruptions will occur. We are happy to find that several other societies in our state, either have or are about to adopt this plan. From the Female Tract Society of Paris, orders have been received for two hundred copies of each Tract distributed by this Society. From a plan which is at once so simple and comprehensive, we anticipate the happiest results; and if at any time it fails to recommend itself to the approbation of the christian community, it must be, we think, from a misapprehension of its character and design—which is simply, through the instrumentality of committees, appointed for this purpose, to leave at stated periods, a Tract in every family which is *willing* to receive it. And your Board are encouraged in the prosecution of this work, from the fact, that this measure has been adopted, and carried into effect, in many of the cities and towns both in the east and west, and has uniformly been followed by the most signal and marked success, and that it claims for its advocates, those whose names are dear to the church, and who are alike eminent for their piety, wisdom and talents. Your Managers have also determined to distribute 50 Tracts every month among those who come from the country to attend our market. The Young Men's Tract Society, have agreed to furnish 50 more and distribute the whole.

It will be recollected that in our last report, it was mentioned that letters had been addressed to several individuals requesting them to organize Tract Societies or associations in their respective neighbourhoods. In consequence of this request, two auxiliaries have been formed, from one of which we have received a report of an highly interesting and encouraging character, from which we learn that the Tract entitled "Female Influence," was made by the blessing of God the evident means of salvation to an individual, who hitherto manifested little or no concern in relation to her eternal interests. What heart does not join in acknowledgements for this manifestation of the divine favour. Since the organization of this Society in September, the Board have distributed 14,080 pages of Tracts, and done much to awaken an interest in this cause in their neighbourhood. The Female Tract Society of Frankfort, has been in operation for some time. They have distributed during the past year 36,700 pages of Tracts, 12,000 of these were given to the convicts in the State Prison. There are three other auxiliaries in connexion with this Society from which reports have not been received.

Thus have your Board, though in feebleness, endeavoured to discharge the duties which have devolved upon them as the Managers of this Society, and although we may not here see the effects of our efforts, yet we trust they are had in remembrance before Him, to whose service they have been consecrated. Nor should we be discouraged, though these efforts may not have been followed by the direct and special exhibitions of divine grace. If the messengers of divine truth, which we have scattered from our hands, have in any degree exerted a restraining influence over the lives and conduct of those to whom they may have gone—If they have weakened the controling power of sin in the heart, even of a single individual, though he bow not at the foot of the cross, nor offer the sacrifice of a broken and a contrite spirit, we feel that we have not laboured in vain. But that they have received the sanction and blessing of Almighty God, that they can guide to heaven and to happiness even those who have long lived unblessed by the pure light of divine revelation,—living and well attested facts amply prove.

Before closing this report, and when about to resign to other hands the concerns of this Society, suffer your Board to remind those who may succeed them that they labour not for time but for eternity.—There is much to bo done, and God is opening before this Society an extended and interesting field of usefulness—let us see to it that we diligently and faithfully occupy this field—Always remembering that the best directed and most zealous efforts avail but little unless accompanied by the humble, fervent and believing supplication of the heart. Suffer not therefore a single Tract to pass from your hands, which is not followed by a devout prayer for the divine blessing. As for us we can say, that the service of this Society has been a delightful service; and in "life's closing hour," *its* interests shall dwell upon our hearts, and mingle amidst the dissolvings of nature, with our fond and most endeared recollections of the past and our brighter anticipations of future blessedness.

TREASURER'S REPORT.

The Lexington Female Auxiliary Union Tract Society in account with Ann Stephens, from April 1829 to 1830.

DR.

To cash paid for 7,500 pages of Tracts, 10,000 1,000 2,000—20,500 at $1	$20 50
Monthly distributions,	16 10
Carriage,	28 90
Printing report,	5 00
Balance on hand,	1 30
	$71 80

CR.

1829—April 13 by cash balance on hand	$9 55
Of 3 life members,	30 00
2 donations to Tr. Soc.	1 00
Of sundry subscribers,	31 25
	$71 80

Since the report has been made out, 4 dollars have been received as a donation from Mrs. Duke of Georgetown.

ROMAN CATHOLIC JUBILEE!

'The American people have a right to know what are the sentiments and doctrines of the Papal Church."

The Jesuit of last Saturday contains a very extraordinary communication from the Pope of Rome, Pius VIII. It is addressed "to all the Faithful of Christ, who shall see this Letter. Health and Apostolic Benediction." It professes to "proclaim to the whole Catholic world *an Indulgence in the form of a Jubilee!*"—It profanely assumes that the Pope is "empowered to *unlock and dispense* the spiritual treasures of the Church!"—It proceeds—"Confiding in the mercy of Almighty God, and by the authority of his blessed apostles, Peter and Paul, by the virtue of the power of binding and loosing, which the Lord has conferred upon us, however unworthy, we hereby grant and bestow the fullest indulgence of all their sins, such as is usually given in the year of Jubilee, to all those who visit certain churches in and out of the city of Rome,"—"who shall have twice visited, and for some time devoutly prayed in," certain churches here named, "within the two weeks, which will commence on the third Sunday after Pentecost, that is, from the 28th day" of June, 1829, until the 12th of the following July inclusively;" "and who shall have fasted on the Wednesday, Friday and Saturday of one of the said two weeks, confessed their sins, reverently received the most holy sacrament of the Eucharist, and, as the devotion of each may suggest, given alms to the poor." The Pope's Brief then proceeds to provide for those who reside at a distance from Rome. These are to be under the direction of their vicars, officials, or confessors, who will direct them, besides fasting, what churches to visit, and to commute the injunctions, as circumstances may require. It is also granted that each may choose any approved priest, as a confessor, "which confessor shall have power for this time only, and in the tribunal of conscience to absolve and free them from all ecclesiastical sentences," &c. &c. Much of like absurdity and folly proceeds; and the concluding paragraph is—"Given at Rome, at St. Peter's, under the Ring of the Fisherman, on the 18th day of the month of June, in the year 1829, and the first year of our Pontificate."

Signed, J. CARDILAL ALBANI.

Then follows the Brief of the Roman Catholic Bishop Fenwick, of Boston, directing the fasts—the confession of sins—the reception of the sacrament—the giving alms to the poor—the two visits to the churches—and all this to be done "*devoutly*," between the 4th of this April and the 18th.

After this Brief, dated March 26, comes a "catechetical instruction on the Jubilee." This informs us, that "the Jubilee, which the Pope, the visible Head of the Church, and vicar of Jesus Christ, occasionally grants to the Catholic world, means certain considerable spiritual benefits conferred on all the faithful." One of these benefits is explained to be a full indulgence, or "the total remission of the temporal punishment, which sinners have still to undergo after having obtained the pardon of their sins." Sin is not remitted by the Jubilee. "The only means for obtaining the remission of our sins," says this Catechism, "is the sacrament of penance."—"Every adult, who worthily receives the sacrament of baptism, is cleansed from original and from actual sin."—Persons may obtain remission of guilt and of eternal punishment, we are told, in the sacrament of penance; "but they are bound to satisfy divine justice, either in this world, by the laborious works of penance, or in the next, by the sufferings of purgatory." The church is said to "remit the temporal punishment due to sin, in virtue of the superabundant merits of Jesus Christ, and those of *the saints!*"—The plain English of which is, that some saints have more merit than is necessary for their own justification, and this *the church* may transfer to those who have not merit enough! Read some of the nonsense on this subject from the Catechism in the Jesuit:—

"How many saints have there not been in the church of Christ, whose penitential works far exceeded the temporal punishment due to their offence!—How many, who, though never defiled by the guilt of mortal sin, lived in the constant practice of mortification, and the most austere pe

nance! What a rich treasure of superabundant satisfactions shall we not find in the lives of the saints, when we add the sufferings of the spotless Mary, who, from her ardent love, shared in all the opprobrium and ignominy of her divine Son?"

Now had such absurdity and folly been received through the medium of some European newspaper, we might have had some doubt as to its correctness. But we have it here published before our eyes, and at our doors, by one who professes to be "the Jesuit," and a teacher of the doctrines of the church of Rome. One would hardly suppose it possible that such opinions could prevail in our enlightened community; but as men love error and the indulgence of their sins, and especially as they do not like the trouble of thinking for themselves, they will be liable to fall in with a doctrine which releases them from responsibilities, and from the trouble of doing their duty, and of judging respecting revealed truth!—*[Ch. Watchman.*

From the Record of the Times.

INFIDEL LIBERTY AND EQUALITY.

The Infidel party in our country, which by the way has increased with almost unparalleled rapidity within ten years, was the first to denounce the *ministers* of the Christian religion, as persons wholly unworthy of confidence—denying them even the common attributes of honesty possessed by every other class of men. Their pretence was simply this;—we are true friends to the Christian religion,—we especially admire the precep's as taught by Jesus Christ and his apostles: but we cannot submit to the dogmas of the priesthood, the superstition and tyranny of the clergy;—rid the country of these drones and we will yield our whole support to the religion of Christ. Like the wolves, (according to Æsop,) who proposed a treaty of peace with the sheep, feeling, for all the world, a most ardent attachment to these harmless animals, and professing, therefore, a strong desire to live among them upon terms of friendship;—but, you must first turn off these watch-dogs and shepherds! we can never live in peace while they are near!"—As might have been expected, their sophistry made many proselytes, even among those who really at heart would not be infidels; and therefore we see with what recklessness many men, and even editors of newspapers, disseminate sentiments directly calculated to bring the clergy into discredit, and destroy their usefulness, while at the same time these persons would not seriously wish to banish the Christian religion from our country. But the mask is falling off—not from the clergy, but from their enemies and the enemies of all good order and virtue in society. "R. L. Jennings," an infidel lecturer, advertising his "last lecture" in Boston on the 8th ult. in which he proposed to "offer a system of state education, as a substitute for the imperfect system of morality, attributed *correctly or incorrectly*, to Moses, and to Jesus of Nazareth, but *falsely* attributed to an allwise and infinitely good Creator of the Universe." This is infidelity, rank enough to satisfy either Voltaire or Paine.—Wonder if his *substitute* is the same that Voltaire and Paine offered; or does Mr. J. cast contempt even upon his great predecessors, and offer a new one of his own invention! In a card addressed by Mr. Jennings "to the clergy of the city of Boston," after complaining that they did not attend his lectures, and there, if they could, refute his system; and reasoning from this that the Christian religion is "incapable of defence," he says: "Then be honest,—give it up and adopt a better one, not framed in the dark ages of human ignorance,—not framed for monarchies and aristocracies, but for a republic—the great, the increasing great republic of these United States." Mighty modest, as well as generous! Owen, Fanny Wright, Jennings, and all the infidel leaders in our country, are Englishmen, who have recently crossed the Atlantic to teach us simple republicans how to grow *great!* Why, our nation had grown almost to "giant size," before this *new philosophy* was dreamed of on this side the Atlantic, and we, poor souls, had attributed this unparalleled growth to the virtue and intelligence of the people, and this virtue and intelligence to the Christian religion! You are a "day after the fair," Mr. J.; we have tested our system for 200 years, and find it preeminently suited to make a republic great, increasingly great; and we must be permitted to doubt whether its exact opposite would work the same end. True, we have your word for it; but upon such momentous subjects, we should be pleased to have some higher authority than the simple assertion of a frail man.

But perhaps our readers may desire to know how this *new system* proposes to make us an increasingly great and happy people. Fortunately we are able to tell them. In the first place, then, there is to be "an equal division of the soil throughout the country, to all the families in the country." By the way, we doubt whether this will go down with our industrious and prudent land-holders—they will hardly be willing to divide their farms with the drunkard and the sluggard, although it might suit the latter remarkably well, provided the system requires an annual division; otherwise the good would be but temporary with them. Second, an equal amount of property on ariving at the age of twenty-one. This would suit the convenience of our young spendthrifts admirably—to see our old money-saving merchants, ship-owners, bankers, &c. opening their treasures, and scattering their gold to deck the bodies of those who will neither "toil nor spin."

From the New-York Evangelist.

THE UNIVERSAL INVITATION.

Men of real piety, who love our Lord Jesus Christ, and the salvation of souls, whatever may be their technical views respecting atonement, redemption, &c. have ever found an insurmountable difficulty in preaching the gospel to sinners, in any other form than that of a *free invitation* TO ALL. A Baptist paper, which strenuously maintains limited atonement views, gives the following animated extract from Booth's "Reign of Grace." Mr. Booth was also an advocate for partial atonement.

"Ho! all ye children of want and sons of wretchedness! hither ye may come with the utmost freedom. Be it known to you; be it never forgotten by you, that JEHOVAH considered your indigent case, and designed your complete relief, when he erected this wonderful throne. Your names are not omitted in the heavenly grant! nay, ye are the *only* persons that are blessed with a right of access to this mercy-seat. Did sinners more generly know their state, and the glorious nature of grace as *exalted in majesty*, how could the throne of this mighty sovereign be crowded! crowded, not by persons adorned with fine accomplishments—but, with *the poor, the maimed, the halt, and the blind.* With longing hearts and uplifted hands, big with expectation and sure of success, they would throng her courts. Thither they would flee, as a *cloud* for number, and as *doves* for speed: for there is provision made to supply all their wants. As persons of all ranks and of every character are equally destitute of any righteous or valid plea for admission into the eternal kingdom; so, feeling their want of spiritual blessings, they have equally free access to this munificent sovereign, and the same ground to expect complete relief. Here, and in this respect, there is no difference between the devout professor, and the abandoned profligate; the chaste virgin, and the infamous prostitute. For, being all criminals, and under the same condemnation, they have not the smallest gleam of hope, except what shines upon them in that compassionate proclamation which is issued from the throne of grace by the eternal Sovereign. But, as that proclamation is expressive of the freest favor and the richest grace; including offenders of the worst characters, publishing pardons for sins of the deepest dye, and all ratified by veracity itself; it affords sufficient encouragement to the vilest wretch that lives, who is willing to owe his all to divine bounty, without hesitation to receive the heavenly blessing, and with gratitude to rejoice in the royal donation—"Yes, thine it is, O SOVEREIGN GRACE! to raise the poor from the dunghill, and the needy out of the dust. Thine it is, to set them on the thrones of glory, and to number them among the princes of heaven." Remember this, my soul, and be this thy comfort and may the Lord enable both the author and the reader, to see eye to eye the riches of *Reigning Grace!*"

From the New York Evangelist.

THE SIGN.

Gentlemen—A short time since, a couple of very gaily dressed ladies being in company with a clergyman, on his being informed that they were professed Christians, were kindly but very solemnly reproved by him for their extravagance in dress. He reminded them that God had commanded that "*women adorn themselves in modest apparel with shamefacedness and sobriety; not with broidered hair or gold, or pearls, or costly array, but which becometh women professing godliness with good works,*" "*whose adorning, let it not be that outward adorning of plaiting the hair, and the wearing of gold, or of* PUTTING ON OF APPAREL; *but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a* MEEK AND QUIET *spirit, which, in the sight of God, is of great price.*" They were somewhat offended, and with the hope of quieting their consciences, went to another clergyman, and asked him if *he* thought there was any harm in their wearing feathers in their hats with artificial flowers, &c. &c. He gravely replied, "There is no harm in *feathers* and *flowers.* If you have in your hearts the *ridiculous vanity* to wish to be thought *pretty*, you may as well hang out the SIGN, and let every one know what is the ruling passion of your mind."

QUESTIONS FOR PROFESSORS OF RELIGION.

1. Are you a professor of religion?

2. Do you, as a consistent professor, believe every text of God's word.

3. Look out those passages, John iii. 3. "Verily, verily, I say unto thee, except a man be born again, he cannot see the kingdom of God." Mark xvi. 16. "He that believeth, and is baptised, shall be saved: but he that believeth not, shall be damned."

4. Do you verily believe that God will be true to these declarations?

5. Have you, then, a father, or mother, or brother, or sister, or husband, or wife, or child, or friend, you tenderly love, who has not been born again—who does not believe.

6. How often, believer, do you, with an aching heart, plainly warn them of their tremendous danger, by telling them what you believe, viz.—"that they every moment, yes, every moment, asleep or awake, are most certainly exposed to the unutterable horrors of eternal damnation in the fiery lake, where the despairing sufferer, though crying in intense agony for one drop of water to cool his parched and scorching tongue, cries and cries in vain!"

7. Do you believe this text also, James v. 16. "The effectual, fervent prayer of a righteous man availeth much?"

8. How often then, during the twenty-four hours of the day, do you groan and weep out such prayers that the Holy Spirit would convert the souls of your already condemned, (John iii. 18,) though tenderly and dearly-beloved relatives and friends.

RULES FOR THE DIRECTION OF MY CONDUCT.

1. Let my first thoughts be devout and and thankful. Let me rise early, immediately return God most solemn thanks for the mercies of the night, devote myself to Him, and beg his assistance in the intended business of the day.—2. In this, and every other act of devotion, let me recollect my thoughts, speak directly to Him, and never give way to any thing, internal or external, that may divert my attention.—3. Let me set myself to read the Scriptures every morning. In the first reading, let me endeavor to impress my heart with a practical sense of divine things; and then use the help of commentators. Let these rules, with proper alterations, be observed every evening. 4. Never let me trifle with a book with which I may have no present concern. In applying myself to any work, let me first recollect what I may learn by it, and then beg suitable assistance from God; and let me continually endeavor to make all my studies subservient to practical religion and ministerial usefulness. 5. Never let me lose one minute of time, nor incur unnecessary expenses, that I may have the more to spend for God. 6. When I am called abroad, let me be desirous of doing good, and receiving good. Let me always have in readiness some subject of contemplation, and endeavor to improve my time with good thoughts as I go along. Let me endeavor to render myself agreeable and useful to all about me, by tender, compassionate, and friendly behavior; avoiding all trifling and impertinent stories, and remembering that imprudence is sin. 7. Let me use moderation at meals, and see that I am not hypocritical in prayers and thanksgivings at them. 8. Let me never delay any thing, unless I can prove that another time will be more fit than the present, or that some other more important duty requires my attendance. 9. Let me be often lifting up my heart to God in the intervals of secret worship, repeating those petitions which are of the greatest importance, and a surrender of myself to his service. 10. Never let me enter into long schemes about *future* events, but in general refer myself to the divine care. 11. Let me labor after habitual gratitude, and love to God and the Redeemer. Let me guard against pride, remembering that I have all from God's hand, and that I have deserved the severest punishment. 12. In all my studies, let me remember that the souls of men are immortal, and that Christ died to redeem them. 13. Let me consecrate my sleep and all my recreations to God, and seek them for His sake. 14. Let me frequently ask myself what duty or what temptation is now before me. 15. Let me remember, that through the mercy of God in a Redeemer, I hope that I am within a short space of heaven. 16. Let me be frequently surveying these rules, and my conduct as compared with them. 17. Let me often recollect which of these rules I have present occasion to practise. 18. If I have grossly erred in any of these particulars, let me not think it an excuse for erring in others.

MOTIVE TO PARENTAL FAITHFULNESS.

"One most powerful inducement to parents to be very faithful in discharging the duties they owe to their children, is derived from the uncertainty of the period during which they shall have an opportunity of conveying instruction and admonition. First, their own lives are uncertain. How many parents have been suddenly removed from their families by a stroke which cut off all future opportunities of promoting the spiritual good of their children; or, secondly, their children may be taken away; and there is not a more poignant feeling of deep solicitude experienced on earth, than that which is associated in the mind of a Christian parent, with the thought of the manner in which he has discharged his duty to his departed children.

"The remembrance of any imperfection in the discharge of parental duty, even where it was not altogether neglected, has often excited the deepest regret when the thought occurred: If there has been a deficiency in my fidelity to my children, alas! the possibility of supplying it is now gone forever! May this consideration be deeply impressed on the mind of every parent who has the interesting charge of those immortal souls which God has given him, still left under his care; and let it effectually stimulate him to the greatest possible fidelity in bringing them up in the nurture and admonition of the Lord." —JAMES.

DUELLING.

A certain abbe with whom I was disputing at Paris on the subject of duelling, concluded his arguments against the practice with a story which was as follows;

"A countryman of yours, a captain Douglass, was playing at a game with a very intimate friend in this very coffee house amidst a circle of French officers who were looking on. Some dispute arising about a cast of the dice, Douglass said, in a gay thoughtless manner, 'O what a story!' A murmur arose among the bye-standers, and his antagonist feeling the affront, as if the lie had been given him, in the violence of his passion, snatched up the tables, and hit Douglass a blow on the head. The instant he had done it, the idea of his imprudence, and its probable consequences to himself and his friend, rushed upon his mind. He sat, stupified with shame and remorse, his eyes riveted on the ground regardless of what the other's resentment might prompt him to do. Douglass, after a short pause, turned round to the spectators: 'You think,' said he, "that I am now impatient to avenge myself for the conduct of this unfortunate young man; but I know that at this moment he feels anguish a thousand times more keen than any my sword could inflict. I will embrace him—thus—and try to reconcile him to himself; but I will pursue to death that man among you who shall dare to breathe a syllable against my honor.' 'Bravo! bravo!' cried an old chevalier de St. Louis, who stood immediately behind him. The sentiment of France overcame its habit, and 'Bravo! bravo!' echoed from every corner of the room. Who would not have cried, 'Bravo!' It were better not to fight, if one had but the courage not to fight."

"When all the blandishments of life are gone,
The *coward* sneaks to death—the brave live on!"

So says a certain writer on the subject of suicide, and we think it might be as properly applied to that cowardice which, under the garb of bravery, *fears* to incur the imputation of *tame-spirited* from the unthinking and dissolute characters which are to be found in every age.

APPROVED DUELLING—EXTRA.

An instance of a daring disposition was recently related to us, which by its result might have proved so beneficial to society as almost to induce one to exclaim with Hamlet,

"O that the Everlasting had not fix'd
His cannon 'gainst self-slaughter!"

for such we consider duelling in all its forms. But the instance of which we speak was so extraordinary in conception and contrivance, evincing such deep and regardless malice, yet so admirably suited to the parties engaged, and so perfectly fulfilling the design of this unchristian custom, that we hold it a duty to furnish its details as a useful lesson to the fashionable murderer, to whom we can give no better direction than "go and do likewise."

In a populous and prosperous town of New York, two peace breaking, riotous, dissolute men of middle life—the dread and abhorrence of their neighborhood and nightly care of the watch, met at a small grog shop to carouse. —They were jolly companions for an hour or so. So sweet and uniform a concord of sentiment ran through all their speech that their bosoms seemed the habitations of twin souls. With mutual nods of approbation they drained the glass. But the nicest instruments will sometimes jar, and so at last did these worthies.—When about half tipsy they quarrelled, and as the bitterness of their wrath bore some proportion to its stimulus, would have fought, had they not been disabled by the depth of their potations. Their blows, ill directed and feeble, fell hurtless, while their anger was inflamed by the consciousness of imbecility. They swore like madmen, and reeled and raged, and nourished thoughts of murder, till in a delirum of passion they proposed—to hang each other! The thought seemed to spring into either heart, so instant was the acceptance. They procured a rope, and with strange staring eyes, and fearful oaths they staggered into the garret of the building, an unfinished room with bare beams and rafters. The rope was flung over a cross-tree beam, and each proceeded with unsteady hands to fasten an end to the neck of the other. One was mounted on a bench and the other on a half bushel, and there they stood, swaying one way and the other, each calling on his antagonist to take his leap.

At length one, confident that his superior weight would draw up the other, swung off, but the rope would not play over the rough timber, and he had a fair chance of choaking alone. He made a desperate effort, however, and succeeded in kicking the measure from under his fellow, and they both swung fairly above the floor like two gallows birds paying their forfeit. They had been watched; as long as their movements were merely ludicrous the shop keeper allowed them to proceed —but when they were fairly strung up and it got to be no joke, but downright hanging matter, he ran up stairs and cut the cord.—The heavy man was terribly enraged by the disappointment, declaring the interference unfair, ungentlemanly, and contrary to the code of honor, lamenting that he had not been permitted to hang his neighbor by so equal and impartial administration of the rope. The fright however, together with the gentle squeeze about the wind pipe had quite choaked the evil spirit of the other, who went away tolerably sober, and entirely thankful.—*New Haven Adv.*

PROFANITY IN THE UNITED STATES SENATE.

Several of the members of this body are in the familiar habit of using the name of the Supreme Being for the sake of giving emphasis to a weak or worthless sentence—and of hauling into their speeches garbled quotations from the Sacred Scriptures, for the sake of giving piquancy to a witless sarcasm. This is what might be expected in a bar room, but it inflicts the deepest disgrace on the morality and dignity which the public have ever been in the habit of associating with the Senate of the United States.—*Wash. Spectator.*

THE INFLUENCE OF EXAMPLE.

A gentleman who had been accustomed to the use of a little brandy and water at dinner, happened not long since to be at a public table, where he did not discover the usual number of decanters. Occupying a central seat, he observed only one at each end of the table. As his appetite craved its accustomed stimulus, he looked to the right hand and to the left, and across the table, and saw all immediately around him using only nature's wholesome beverage, and rather than be singular, he followed their example. From this circumstance he was led to reflect upon its pernicious tendency, and to abandon altogether the use of ardent spirits.

BEAUTIFUL AND PERTINENT REPLY.—Not many months since, while a number of young people were discoursing upon the easiest mode of leaving the world, whether drowning, freezing, &c. were the least painful, a Miss of fifteen was asked how she should choose to die, who replied, "I wish to die, the death of the righteous.'"

WESTERN LUMINARY.

LEXINGTON, KY.

WEDNESDAY, MAY 12, 1830.

CENTRE COLLEGE.

The examination of the Senior Class, in this Institution will commence on the 10th of June next at 8 A. M. and continue two days.

RESIGNATION TO GOD.

There is a great difference between professed and real resignation to God. To acknowledge God as our Creator, and so our rightful owner and disposer, is an easy matter. Indeed the acknowledgement can hardly be withheld, without denying the existence and attributes of Jehovah. But to *feel* that we are his creatures, and that all we have is his and to be used for his glory and to be finally accounted for to him, is a more difficult and more uncommon thing.

Many persons doubtless deceive themselves in this matter. A rational conviction of God's property in them and right over them, they mistake for a willing and hearty resignation of themselves and their all to him to be at his disposal. That the former often exists where the latter is unfelt, is plain from the conduct of mankind. When their plans and schemes are thwarted, how do they fret against the Lord. When afflicted, how do they repine and complain. When their time, their influence, their property, is called for by God to advance his cause in the earth, to relieve the distressed and enlighten the ignorant, how slowly and grudgingly do they give. Their whole feeling of possession is, "this is mine, my own hand hath obtained it; who is the Lord, that I should obey him." Far different would be their conduct, if they truly felt that they were stewards of the Lord's bounty—that they themselves had been purchased by the blood of the Redeemer. This feeling of devotedness to God and a willingness and desire to be used by him for the purposes of his glory, is a grace that needs to be much cultivated and exercised by christians. Covetousness is idolatry. Love of self, love of the world, love of ease, love of the world's applause, wither and destroy heaven-born charity and all the christian graces of the soul.

We have been pleased with the plain sentiments of an old writer on this subject, from whom we will give our readers a short extract.

"That you may not think that you have resigned yourselves to God entirely, when you do but hypocritically profess it, observe: 1. That man is not thus resigned to God, that thinketh any service too much for God that he can do. 2. Nor he, that thinketh any cost too great for God, that he is called to undergo. 3. Nor he, that thinketh that all is won, of his time, or wealth, or pleasure, or any thing which he can save or steal from God, for all is lost that God hath not. 4. Nor he, that must needs be the disposer of himself, and his condition and affairs, and God must humour him, and accommodate his providence to his carnal interest and will, or he cannot bear it, or think well of it. 5. Remember that all that is bestowed in sin upon God's enemies is used against him, and not as his own. 6. And that he, that hideth his talent, or useth it not at all, cannot be said to use it for God. Both idleness and alienating the gifts of God are robbing him of his own."

GREAT MEETING IN LONDON.

On the 10th March, a large meeting for adopting measures to effect a political reform was held in London. Mr. O'Connel, the Irish liberator, as he is called, and member of Parliament, was called to the chair. He spoke for some time with much applause. He declared himself a radical reformer of abuses of the law, of the expenses and delays of the courts, of representation in Parliament, of governmental expenses, &c. &c. He stigmatized the Oligarchy of England as oppressive and the cause of the distresses of the common people. He advocated the principle of universal suffrage, and of equal representation in the House of Commons. *Two thousand* persons, he said, returned a majority of the members to represent the interests and rights of *thirty millions!* He deprecated resort to physical force to bring about reform. He would have it effected through free elections and equal representation. He was long and loudly cheered.

Mr. Hunt, M. P. and Mr. French (a Barrister) also addressed the meeting.

The plan of a Political Union, with a political council of 36 members, was read and adopted. O'Connell, Hunt, Wood, Hume, and Cone, all members of Parliament, belong to this council.

It was estimated that there were present at this meeting *thirty thousand* persons.

The whole affair was conducted and ended in a peaceable and orderly manner.

MISSIONARY INTELLIGENCE.

MISSIONS OF THE AMERICAN BOARD.

Prepared for the N. Y. Observer, from the Missionary Herald for April.

SANDWICH ISLANDS.

The whole number of scholars in the mission-schools of the Sandwich Islands, at the close of the year 1829, was *forty-six thousand and thirty.*

Religious inquiry on the island of Tauai.

In a letter dated, July 24, 1829, Mr. Whitney, one of the missionaries at Tauai, says: "I have now work enough, and that of the most delightful kind. It is pointing sinners to the Lamb of God, and conducting pilgrims along the road to glory. For several weeks past, there has been an unusual attention to religion here. Our public meetings are generally crowded to overflowing. In most persons there appears to be a spirit of inquiry; in many a deep and awful sense of the presence of God as the enemy of sin, and of their own sinfulness. Some are rejoicing in the Saviour's love. We have before seen a multitude inquiring about religion, but never before have we seen them tremblingly anxious to obtain it. My house, whenever I am disengaged, is surronaded with the anxious, so that I find it impossible to converse with all of them personally. I am much impressed at times with the simple, unaffected relation given by the natives of the operations of the Holy Spirit on their minds."

Observance of the Sabbath and Temperance.

In May, of last year, the Governor of the island of Tauai called an assembly of the natives at Waimea, that he might proclaim to them certain new regulations. "They all," says one of the missionaries, "appear to have a salutary tendency, and some of them are in full accordance with the views of the most enlightened part of our own countrymen. I refer especially to *the sanctification of the Sabbath, and abstinence from the use of ardent spirits.* The people are required diligently to sanctify the Lord's day. And I blush for my country, when I state, (what truth requires at my hands,) that I never had the happiness to live in any part of it, in which the external observance of the Sabbath appeared to be so carefully maintained, as it is in Waima. I would not be understood to imply, that the proportion of real Christians is greater here, than in any other place in which I have resided, but the people generally believe the Sabbath to be a divine institution, and consequently that it ought to be sacredly observed.

"The natives are prohibited from all *commerce* in ardent spirits, and from using it except as a medicine. This regulation has been in force a considerable time, and I believe is seldom violated; nor am I aware that it is esteemed burdensome. The consequence is, that I have not seen an intoxicated native, nor heard of one; neither have I known of any quarreling among them, with one single exception, during my residence in the island."

CHOCTAWS.

Admission to the church at Emmaus.

"The church" at Emmaus has hitherto consisted almost entirely of the mission family residing there: no Choctaws until recently have appeared to possess the requisite Christian knowledge and experience. Mr. Jewel, in a letter dated, January 11th, gives an account of the communion season when the first fruits of the late revival in the southern part of the nation were admitted to the church, in which he says:

"We have at length been permitted to enjoy a most interesting season at this place; a season which our weak faith once almost despaired of ever enjoying. Yesterday this little church was permitted once more to sit down at the table of our Lord, to commemorate his dying love for sinners. It was good to be at that table: we trust that the presence of the great Head of the Church was with us. It indeed deeply affected our

hearts to be permitted to welcome *seven* of these beloved Indians into the bosom of the church. All of them gave satisfactory evidence of having passed from death unto life. There were others who gave hopeful evidence, but as they were doubtful of themselves, they chose to wait a little longer.

"Our feelings on this occasion cannot easily be described. To be permitted, after laboring seven years, to embrace some of these sons and daughters of the forest, as brethren and sisters in Christ, produced emotions in our bosoms, bearing, as we trust, some resemblance to those felt by glorified spirits in heaven over repenting sinners."

Temperance among the Choctaws.

"Mr. Byington, in a letter dated, January 30th, says: "You have heard much about temperance at the north: and so have some of us at the south. It ought to be known that some in this nation have set their faces against intemperance. For a number of years the taverns in this district, or 'stands' as they are called here, have not been allowed to keep whiskey, even for the use of white men. I live near a large stand, and to my knowledge, since the spring of 1822, spirits have been excluded from the house except for the purpose of medicine."

From the Jewish Expositor.

JEWS IN POLAND.

Present State of the Jewish Mission at Warsaw.

The extract from the Rev. A. M'Caul's letter, given in the Jewish Expositor for 1829, contains the latest account which has been published of the state and progress of the Mission to the Jews in the kingdom of Poland, in which, at that period, Warsaw was the only missionary station—and a most important one, when it is considered that this city contains upwards of 30,000 Jews.

The visit of the Rev. J. B. Cartwright, and the Rev. J. C. Reichardt, as a Deputation from the Committee to that and other stations, has been mentioned. During the five weeks which they spent at Warsaw, measures were adopted in concert with the resident missionaries, for extending the operations, and increasing the efficiency of the mission, under the blessing of God

On Saturday, the Jewish Sabbath, there is a service (or drushe, as it is called by the Jews) in Hebrew and Jewish, in the Mission House, to which the Jews in general are invited, and at which they have frequently attended in such numbers as to crowd the room appropriated to this purpose.

During the last few months the missionaries have been led to commence a service on Saturday, in the Polish language, of which Mr. M'Caul says, in a letter dated January 11th:—The benefit of a Polish service consists not only in the opportunity afforded to a large portion of the Jews who understand Polish, but also in enabling us to declare publicly our object and views, which have been not a little misrepresented during the past year. Every one has an opportunity to hear and judge for himself.

The remarkable excitement which took place amongst the Jews in Warsaw, in the summer and autumn of 1828, and the spring of 1829, called forth the most determined opposition on the part of some of their leaders. The effects of this were described in Mr. M'Caul's letter, already referred to. They procured an order, which has subsequently been confirmed, for the suspension of the circulation of the Hebrew Bible, published by the Society. During the greater part of the year 1829, the Jews still continued to visit the missionaries, and were in turns visited by them from house to house. But about the commencement of the present year, it became evident that an extraordinary influence was exerted. Mr. M'Caul writes:—

Very few visit us; and many when spoken with, as opportunity offers, are determinedly hostile. The strictest commands have been issued by their superiors to prevent all intercourse with the Missionaries. A private search has been made in the houses for the books distributed by us, and many have been taken away and burned.

What a call is this for fervent prayer! May these measures be met with meekness of wisdom and undeviating kindness on our part.

Prussian Poland.—Mr. Levin, a Jewish proselyte, who studied Divinity under Professor Tholuck, at Halle, has lately been appointed Lutheran Minister at Brzezyn, where he has a flock of six hundred Protestant families, to whom he is said to preach the Gospel powerfully. The people know that he is of the Jewish nation, but so far from despising him, they seem to have a particular affection for him on that account. We are informed that when he delivered his first sermon, the aisle of the church was crowded with Polish Jews; and that he is deeply interested about his own nation, to whom he has now a most favorable opportunity of testifying Christ.

Dr. Philip in Africa.—By a letter from this indefatigable and talented Missionary, published in the London Evangelical Magazine, for March, it appears that he arrived a Cape Town, Cape of Good Hope, early in October last, after a voyage of 80 days from Gravesend, and 70 from the Lizard-point. Some rough weather was experienced on the passage. They rode out a severe gale; but the Doctor remarks, "We were so supported by the great object of our undertaking, the promises and goodness of God,—and by the thought that we had so many prayers offered up for us in England, France, and Germany, that I did not observe in *one* of our party the smallest symptom of alarm."

Public worship was attended every Sabbath, the congregation averaging from 85 to 90 persons. Every evening, an exposition of the Scriptures was attended, and prayers offered. The Mission Company amounted to 22. From the officers and sailors, every kindness was experienced.

Another letter from Rev. Theophilus Atkinson states, that he attended a Sabbath School in which were upwards of 150 children, white and coloured, receiving instruction, and to whom he made a short address. He also mentions having heard Dr. Turner, Bishop of Calcutta, preach an excellent sermon.

The South African Commercial Advertiser, printed at Paarl, mentions, that early in November, a numerous congregation assembled at the Missionary Chapel there, for the purpose of having introduced to them the French Missionaries of the Paris Society, the Rev. Messrs. Lemoe, Bisseux, and Rolland. Dr. Philip delivered an animated address communicating to the assembly most interesting Missionary statements. An affectionate letter was then read from the Parisian Society of Evangelical Missions, addressed to the heads of families among the descendants of the French Refugees, many of whom were present. Two of the French Missionaries then addressed the meeting through an interpreter, and a prayer concluded the services.—*Ch. Watch.*

Jesuits.—All the Russian embassies have received an order from their court, to deliver no passport to any Roman Priest, for the Russian empire, until the applicant signs a solemn declaration, that he does not belong to any society of *Jesuits*, nor to any other congregation. The intrigues of a *Jesuit* at Petersburg, whom the imperial government found itself obliged to banish from the country, gave rise to this measure. Several laymen, initiated into that order, and some of whom are married, have found their way into the Southern provinces of Russia, especially those near the Black Sea and Mount Caucasus. There are several Armenians among them. The conversions which these gentlemen have attempted to make among the schismatic Armenians and Georgians have been discovered by the Russian police, which has ordered three of these Jesuits to be arrested—one of whom is married, and has his wife to share his captivity.

The Russian government has adopted new and severe measures against the *Jesuits*, directing all belonging to the order who should come into the country clandestinely, to be immediately arrested and sent to Beresory, in Siberia, on the Frozen Ocean.—*Protestant.*

Spread of Christian Knowledge.—Mr Fisher, Missionary at Meerut, states, that "The Agent of a Rajah of a more Western District, after silently listening to Mr. Richard's conversation and answering on points of Christianity, made known that his master had desired him to procure for him, if possible, the Book of Christians. He was asked, how his Rajah had heard of the Christian Religion; to which he answered, that Natives of the Country had come on pilgrimage into the Company's territories, and had heard Christian Preachers; that he himself had, on one occasion, heard a Christian Preacher in Benares; and that the reports carried home had caused his Rajah to wish to have more on the subject. In short, this Agent came afterwards to Meerut; and after spending seven days in almost constant discourse about the Christian Religion, departed, carrying with him a complete copy of the New Testament for his Rajah.—*Vt. Chron.*

Labrador.—The settlement at Nain has been visited with an infectious disorder, brought from the South. In four weeks 150 lay ill. "Our greatest comfort," the missionaries say, "was the state of mind of the twenty-one persons who departed this life—one seeming more desirous than the other *to depart and be with Christ.* They all declared that they rejoiced at the prospects of soon seeing HIM face to face, who, by his sufferings and death, had redeemed them from the power of sin and fear of death. In watching the departure of many, we felt indeed as if Heaven was opening to them. Parents were removed from the embraces of their children, and departed with joy; as did many children out of the arms of their parents. Thus the Lord gathered in a rich harvest. Many of the patients even expressed sorrow at being left behind."—*Ib.*

MR. BREWER'S ARRIVAL.

[The following letter has just been received by the Editors of the Boston Recorder, from the Rev. J. Brewer, who has gone out to promote Education in Greece.]

Smyrna, Feb. 6, 1830.

GENTLEMEN.—We reached this place two days since after a passage of 56 days from New York. Providence has smiled on our pathway over the ocean; for though we have experienced considerable boisterous weather, we have been mercifully preserved; and are all in excellent health. We had hoped to be landed at one of the Greek islands, but it proved inconvenient for the vessel to stop. Our expectation now is, to take passage for Syra or Tinos in a few days. We learn verbally that the schools in the former scene of my labors, under the superintendence of Rev. Dr. Korck, are in a most flourishing condition; and that Mr. King is beginning a girls' school on the plan we had proposed at Tinos. We shall consult with the brethren there respecting a temporary place of residence, which is all we are recommended to select for the present.

From Malta we hear that our brethren were well a few days since. At this most important post perhaps in the Levant, there are no missionaries at present but Mr. and Mrs. Lewis, who are in the service of the London Jews' Society. We earnestly long for the arrival of some new brethren from America; especially one who should be particularly devoted to the interests of American seamen.

You have doubtless heard by the way of England, of the new persecution which has broken out against the Jewish Christians.—Thirteen have been banished to the vicinity of Cesarea, including the twe former sufferers John Baptist and John. I feel more and more impressed with the idea, that these dark and distressing dispensations,—the trials which come upon the converts, and upon those who send and those who are sent among them to "proclaim the acceptable year of the Lord," are the prelude to a great ingathering of these long lost sheep of the house of Israel into the fold of the Good Shepherd. We are assured there are still perhaps a hundred and fifty of the Jews of Constantinople, and some in this place, who are anxiously waiting the issue of their brethren's trials with a strong inclination to avow themselves believers in Jesus. May He who enabled the martyr Polycarp to witness a good confession on the hill in sight of which I am now writing, give them grace not to be ashamed of their Lord and Master. Mr. Lewis, who it will be remembered, formerly travelled in the Holy Land, is about undertaking a journey to Cesarea, in order to see what can be done for the comfort of our persecuted friends.

From Mr. Barker, the agent of the British and Foreign Bible Society, we are happy to learn that the distribution of the Scriptures, particularly in modern Greek, is going on extensively. Not long since the Pasha of Egypt received a copy from a missionary in Arabic, with which he expressed himself highly gratified, saying that of a long time he had been desirous of perusing the *Christian's Koran.*

Yours in the bonds of the Gospel,

JOSIAH BREWER.

The German Bible Society are at this moment printing the New Testament in modern Greek, to be sent to Greece.

SUMMARY.

Maumee Mission.—By an extract which is found in the Albany Register, it appears that Rev. C. Marsh, who had been destined by the American Board for the station at Green Bay, was unable to proceed farther than Maumee, on account of the inclemency of the season, and that he concluded to spend the winter there. Some tokens of special solemnity were witnessed. Two or three deeply concerned for the salvation of their souls. The number of Indian children and youth under instruction, is twenty-six.—*W. Rec.*

Withington Legacy.—Mr. John Withington, who died eight years since, made the Baptist Board of Foreign Missions, the Am. Bible Society, &c. his residuary legatees, besides $10,000 which the Baptist Board received at the time. At length the estate has been settled, and the Board has received $7000 more. This accession to the fund is peculiarly encouraging at this time, when a reinforcement of missionaries to Burmah is contemplated.

Education in France.—The Moniteur contains a report of the Minister of Public Instruction to the King, upon the state of schools for primary instruction. The minister advises the establishment of these schools in all the communities of the kingdom, and the establishment of a preparatory model school in each academical district of the University of France, for the purpose of forming school-masters; the minister likewise advises the providing of funds for the purpose of enabling the poor communities to support schools, and for giving pensions to aged school masters. The report is followed by a Royal ordinance for the carrying into effect the recommendations of the report.

Ireland.—Rev. J. Wilson writes from Sligo, Dec. 16. "It is my firm conviction, that at no period since the Society's operations have there been more persons engaged in an attentive perusal of the Scriptures, nor, apparently, more desirous of arriving at a satisfactory acquaintance with them." Mr. W. Moore writes from the same place, Dec. 11. "Notwithstanding all opposition of the priests, sometimes raging and sometimes abating, the poor papists will hear. A few days before I left home, Parson G. was murdered, an attack made on Parson S., and a ball lodged in Parson D.'s neck which is not yet extracted."

REVIVALS.

IN ASHFIELD, MASS.—Truly the Lord has been with us the winter past, and the wonders he has performed are marvellous in our eyes. The work commenced in the south part of the town, some time in the month of October last, and such a display of the power of God I have never before witnessed.

The work soon spread into almost all parts of the town. There are supposed to be about two hundred hopeful conversions in the whole.

The cause of temperance has, the winter past, excited great interest in this place, there ore 600 members to the Temperance Society in this town; and the operations of this society, together with the cause of religion have moved hand in hand and seemed to have been mutual helps. But Satan has not been idle: he has viewed his cause in danger, and made a great effort among us.

The opposition to the temperance cause has been violent and almost unheard of.—Yet it moved steadily on. It is, I believe, the cause of God and will prosper.—*Christ. Jour.*

REVIVAL IN PROVIDENCE, R. I.—The Christian Watchman of the 16th ult. contains a letter from a correspondent in Providence, giving an account of a revival which has prevailed in the Baptist churches in that place within a few months past.—The prospects of the three churches are represented as greatly improved, while to the 2d and 3d, about 80 members have been recently added—principally the fruits of the pleasing work of grace, which is still in progress there.—*Ib.*

A Revival, says the New-York Evangelist, has been progressing for the last three months in the Union Presbyterian Church of this city. Large accessions have already been made to the church from the fruits of this work.

MONROE CO.—A revival of religion has, for some time, been in progress in North Penfield. The church has been for more than a year under the care of the Rev. Richard Dunning, whose faithful labors have been, and continue to be blessed, in the conversion of souls unto God

A very powerful work of grace has been experienced in the church and society at "Stone Church," in the town of Riga, Genesee county, under the pastoral care of the Rev. Mr. Mason. We understand that more than *one hundred* souls, have within a few weeks past, joined themselves to the Lord's people. Revivals have commenced also in one or two other societies in this vicinity.

The Spirit of the Lord is evidently among us, still ready now, as it ever is, to grant a blessing to his people, whenever they are ready to receive it.—*Rochester Obs.*

REVIVALS PROPERLY CONDUCTED.

[Under this designation, the last Southern Religious Telegraph has the following article from a correspondent respecting the influence of the late revival in Virginia, in which the labors of the Rev. A. Nettleton were so extensively blessed.]

A gentleman travelling through the counties of Charlotte and Prince Edward, thus writes:

"It is extremely pleasant, and a subject for unfeigned gratitude, that of the many persons introduced into the Presbyterian churches of Charlotte, Prince Edward, Cumberland, and Buckingham, during the revivals of the two last years, there is scarcely an instance of apostacy to be heard of.—I have heard of only two, who were both blacks—and but two or three persons offending at all. The revivals here have been remarkably pure. The young members appear to be walking in love, attending diligently on the means of grace, advancing in religious knowledge, and acquiring the spirit of christian benevolence.

It is particularly observable that there is not that "sinking down" so often to be lamented after revivals, in which meetings had been very frequent, protracted, and noisy. It is not said that those who continued impenitent are specially hardened, nor do they appear to be.

In looking over the face of the community in this region, the conclusion is irresistible, that the revival of religion has been *a great public blessing.*

SECULAR SUMMARY.

MORE STEAM BOAT DISASTERS.

More destruction, accompanied, probably, with loss of life, also!—The following paragraph, respecting the steam boat, Wm. Tell, we find in the Louisiana Advertiser of the 1st ult.

"The steam boat William Tell, on her passage from Fittsburg to this place, burst her boiler 3 miles above the mouth of Red River, and sunk in five minutes. Both boat and cargo entirely lost. We have received this intelligence by the western mail, and did not learn that any lives were lost."—*Courier.*

The steam boat Rome, on her way to this place with a cargo of salt, sunk in the Cumberland river on Friday last. It is hoped she may be raised, and a part of her cargo saved.—*Nash. Banner.*

Nashville, April 30.

More steam boat disasters.—We sincerely regret the necessity imposed upon us of adding to-day to the already extensive list of fatal accidents on board of our western steam boats. On Friday last about noon, while the steam boat Tally-ho, of this port, was at Dover on her way down the Cumberland without cargo, the head of one of her boilers was suddenly driven out with tremendous force by the steam and caused the death of three men, among whom was the engineer, Mr. Sturdevant, of this town, who has left a poor and dependent family behind him. The accident is attributed to an original defect in the boiler, there being at the time of its occurrence no want of water, nor any carelessness on the part of the engineer The boat was but slightly damaged.—*Banner.*

From the New-York Evangelist, May 1st.

AWFUL STEAM BOAT DISASTER.

On Thursday evening of last week, at twilight, the boiler of the Chief Justice Marshall, Capt. Ford, on her way from Troy to New-York, exploded. We learn that this event took place, just as the boat was getting under way from Newburgh, where she had stopped for a few moments for the purpose of landing and receiving passengers. The passengers had just left the tea-table in the dining cabin; which circumstance no doubt, prevented a much greater destruction of life. In the confusion of the moment some of the passengers leaped into the river; others rushed on shore. It is supposed that there were not far from 120 passengers on board at the time of the accident. About 20 were more or less scalded: and 10 of this number have since died. Five more lie at the Orange Hotel Newburgh, in a dangerous situation—others were but slightly injured. A coroner's inquest was held the next morning on board the Chief Justice Marshall, over the bodies of the persons who had already died. Verdict, "that they came to their death by the bursting of the boiler of the Chief Justice Marshall, in consequence of excess of steam at the time."

HORRID MURDER.

Dreadful! dreadful! A young gentleman from Nicholasville informed us, that there was a lady murdered near that place last Friday—a young married lady, the wife of Mr. George Caldwell, to whom he was married about five months ago. Mr. Caldwell is an acting sheriff in Jessamine county, and was out upon business, that day. A little while before his return, at night, Mrs. Caldwell was discovered lying upon a bed—lifeless. There was a handkerchief wrapped about her neck: upon removing it, it appeared she had been strangled with a rope; the mark was plain upon the neck, and there were other marks of violence about the head—the hair was torn, and one ear was wounded. A negro girl, a servant in the family, was suspected of the foul crime; being arrested and confined, she made some confessions, which with other circumstances, establish her guilt.—*Commentator.*

FOREIGN NEWS.

Arctic Expedition.—Captain Ross' expedition to the Arctic Pole has safely reached the 67th degree of north latitude. The steam-boat had traversed the most dangerous seas of the globe. But wishing to touch at the coast of Spitzbergen, she was overtaken by a violent gale of wind, which carried away her maintopmast. Owing to a very fortunate accident, especially in a region where no spars proper to repair such a loss could be expected to be procured, an English vessel happened to get among the ice, and was therefore abandoned by its crew, when her mainmast was taken out by the steamer, as well as the provisions and fuel that were requisite for continuing the voyage to the Pole.

The Nuremberg Courles, says: "We are assured that several Catholic priests in Silesia, have, after taking the advice of the most enlightened of their parishoners, come to the resolution of entering into the bonds of marriage, and have formerly declared to their superiors their resolution to embrace the Protestant faith, with their respective congregations, in case the heads of their communion should oppose their design."

Cordova papers to January 15th represent that Province as in a miserable condition. The peasantry were in arms against the government of La Paz, and rencounters between them and the troops of the latter were of frequent occurrence.

Colombia.—Accounts from Laguira to the 19th March, state that an interview had been held between Gen. Paez and the Commissioners sent by Bolivar to negotiate on the affairs of Venezuela. "Paez, says a letter published in the Gazette, "gave them to understand that he was willing to treat with them on the condition that Venezuela be acknowledged an independent State, in no wise subject to the Republic of Colombia, and on no other terms."

MISCELLANEOUS ITEMS.

THE STATE AGAINST THE CHURCH.—The Methodists have recently had a petition before the House of Delegatee of Virginia, for incorporating a college in that state. Their petition could not be granted except with a condition which will prevent them from ever establishing a *Theological* Professorship.

A meeting of more than two hundred teachers of schools assembled in Boston, on the 15th of March, and spent five days in visiting infant and primary schools, the houses of industry and reformation; recommending books, deliberating on the best methods of instruction, and hearing lectures connected with their business. They recommend the introduction of many parts of the infant school plan into all primary schools.

Mr Joshua Clapp, of Boston, says the National Philanthropist, aged about 40 years, has never tasted a single drop of distilled spirits or wine, in his life. The very smell of either, has always been intolerable to him. He thinks he could detect a single drop of distilled spirits, in a barrel of water. He has never known an hour's sickness in his life, nor even suffered the pain of tooth-ache.

By a recent act of the Legislature of Georgia, the attendance of female witnesses in Courts of Justice is dispensed with, except in criminal cases, and their testimony is permitted to be taken in private.

On Monday evening, March 8th, a smart shock of an earthquake was felt at St. Thomas, West Indies.

FAYETTE COUNTY TEMPERANCE SOCIETY.

A Meeting of this Society will be held at the Baptist Meeting House in this place, on Thursday evening the 13th inst. at early candle light, at which time it is expected some interesting facts will be exhibited by the committee appointed for that purpose. The members and friends of Temperance are respectfully invited to attend.

W. T. SMITH, *Secretary.*

N. B. It is requested that those who have obtained subscribers to the constitution should hand a list of their names to the Secretary.

Lexington, May 4th, 1830.

OBITUARY.

COMMUNICATED.

DIED—In this town on the 8th inst. Miss HARRIET HACKNEY, aged 16.

"She set as sets the morning star, which goes
"Not down behind the darkened west, nor hides
"Obscured among the tempests of the sky,
"But melts away into the light of heaven."

There are peculiar facilities to devotion in youth. The sensibilties are quick—the passions lively—the facilities vigorous and the whole mind best suited to the exercises of piety. When does religion appear so delightfully winning and attractive, as in its possessors, who are in the morning of life! Softening the asperities of nature—drawing forth concealed excellencies—and blending the soft and endearing, with the unyielding and resolute qualities of the mind, it gives an exhibition of human excellence and loveliness, which all admire and praise. The passions have been refined—the affections chastened—the thoughts elevated—the lineaments of the face beautified, and the whole character moulded anew by the plastic hand of the Creator. Without the fear of being charged with extravagantly eulogizing the dead, (an error too common) we think that this description of youthful piety was fully exemplified in the interesting subject of this obituary.—At an early period, she became a scholar in the Sabbath School of the 1st Presbyterian Church of this town. Her instructress speaks in the strongest language of her excellence as a pupil. When 14 years of age, she became a subject of that glorious work of grace, with which the Church she attended, was favored a few years since. When as an applicant for communion, she appeared before the session of the Church—her unfeigned humility and sincerity, in giving "the reason for the hope that was in her, with meekness and fear," pleased all that listened to her. By her improvement she was qualified for the station of a Teacher, and was admitted to the care of a class. But that great God, "who does all things well," has been pleased to take from us, this only child of a widowed Mother, and to lessen that little band, who are engaged in training our youth for heaven.

"Lips we have kissed are faded and cold,
"Hands we have pressed are covered with mould."

Mother, Teachers, companions of this youthful believer, weep not, the Lord had meetened this dear one for "the inheritance of the saints in light." In full view of the judgment-seat of Christ, she confessed that in every thing she had sinned, and that her confidence was reposed in the glorious Redeemer. She gladly testified, with a heavenly expression of countenance, to the preciousness of that Gospel which she professed before the world. Though sensible of the plague of her own heart, and the odiousness of sin, Harriet possessed *a good hope through grace.* All who looked upon her in sickness—all who talked with her of heavenly things and all who gazed upon her lovely face pallid in death, unanimously exclaimed, "she was a child of God—a lover of Jesus, an heir of glory!" A minister of the Gospel, grasping her withered hand for the last time, quoted the words of his Master, "Let not your heart be troubled, ye believe in God, believe also in Me:" with tearful eye and beaming features, she exclaimed,—"those precious words have comforted me." "In my Father's house," he continued, "are many mansions;" (her excitement and gladness seemed still greater,) "if it were not so I would have told you; I go to prepare a place for you, that where I am, there ye may be also." With more impressiveness, than language can convey, "these words," she said, "are the support of my soul." Her hope grew stronger, as her pulse beat weaker till she dozed away into the sleep of death. Oh parents! support by your commendations, your charities and your prayers, that blessed institution in which your children are tutored for a glorious immortality. Several of your children have already passed from the employments of the Sabbath School, to mingle in the worship of the upper Sanctuary.

Faithful Teachers! thrice blessed are ye "in your work of faith and labour of love," while counteracting the influence of the world and the wicked one, and preparing ransomed youth, for the worship of the Saviour. "Be not weary in well doing." "In due season, ye shall reap if ye faint not."

Dear children and youth! one of your number is cold and dead, and you went to the narrow place where she was laid. You too must die. Like Harriet repent—love Jesus—give up sinning—get a new heart—and be truly pious, and you will meet her among the Angels and join with her in saying,—Alleluia, Salvation, and glory and honour and power, unto the Lord our God." B.

AGENCY.

THE undersigned offers his services to his friends and the Public generally as Agent for the transaction of business with the United States Branch Bank in this place, or with the Agents of the Banks of the Commonwealth and Kentucky in this District, or with individuals; and in making collections, remittances, &c. &c. His long established reputation will, he trusts, render any other pledge or reference unnecessary.—His charges will be moderate, varying from ¼ to 1-2 per cent according to the trouble and responsibility attending the transaction. Letters post paid will be promptly attended to. D. A. SAYRE.

Lex. April 21—42-tf

P. S. He has removed his office to his house at the intersection of Short Street and Poplar Row, lately occupied by the Com'th. Branch Bank and the Bank of Kentucky, and directly opposite to Moore's Inn.

FEMALE ACADEMY.

AN Academy exclusively devoted to the education of females, located in a very eligible part of the town of Paris, Bourbon County.

This institution is under the care and administration of JOHN TODD.

The public are advised, that the sessions of this school are settled to commence on the 1st of May, and the 1st of November, and to continue five months each.

Terms are forty-five dollars per session for boarding and tuition; or twelve and a half for tuition only. In all cases payment quarterly in advance.

Those who wish it, may upon application, obtain a list of the books used in the different departments, and furnish themselves; but where this may not be done, the Instructor will consider it as an expression of the will of parents, wardens, &c. that he should open for them an account with his booksellers, for all books and stationary that may be needed.

Paris, Ky. April, 19, 1830.—3t.*

LETTERS ON

THE DIVINE PURPOSE,

BY REV. JOHN MATTHEWS, D. D.

For sale at this office—price 62½ cts.—$6 per dozen

POETRY.

The following beautiful and pathetic lines are from the Daily Advertiser; and we are sorry that no account is given of their origin. They are the inspiration of a gifted muse, and are not beneath the effusion of a Cowper or Burns in ther happiest moments. The tho'ts in the second verse are exquisitely touching.—*N. Y. Ev. Post.*

THE WIFE.

'She flung her white arms around him—thou art all that this poor heart can cling to.'

I could have stemmed misfortunes tide,
And borne the rich one's sneer,
Have braved the haughty glance of pride,
Nor shed a single tear.
I could have smiled on every blow
From Life's full quiver thrown,
While I might gaze on thee, and know
I should not be 'alone.'

I could—I think I could, have brooked
E'en for a time, that thou
Upon my fading face hadst looked
With less of love than now;
For then I should at least have felt
The sweet hope still my own,
To win thee back—and whilst I dwelt
On earth, not been 'alone.'

But thus to see, from day to day,
Thy brightening eye and cheek,
And watch thy life sands waste away,
Unnumbered, slowly, meek;—
To meet thy smile of tenderness,
And catch the feeble tone
Of kindness, ever breathed to bless,
And feel, I'll be 'alone.'

To mark thy strength each hour decay,
And yet thy hopes grow stronger,
As filled with heaven-ward trust, they say,
'Earth may not claim thee longer;'
Nay, dearest, 'tis too much—this heart
Must break, when thou art gone;
It must not be, we may not part,
I could not live 'alone!'

From Janus, or the Edinburgh Literary Almanac.

TO DEATH.

[FROM THE GERMAN OF GLUCH.]

Methinks it were no pain to die,
On such an eve, when such a sky
O'er canopies the west;
To gaze my fill on yon calm deep,
And, like an infant fall asleep
On earth, my mother's breast.

There's peace and welcome in yon sea,
Of endless blue tranquility,
These clouds are living things—
I trace their veins of liquid gold,
I see them solemnly unfold
Their soft and fleecy wings.

These be the angels that convey
Us weary children of a day,
Life's tedious nothing o'er,
Where neither passions come nor woes
To vex the genius of repose
On Death's majestic shore.

No darkness there divides the sway,
With startling dawn and dazzling day;
But gloriously serene
Are the interminable plains;
One fixed eternal sunset reigns
O'er the wide silent scene.

I cannot doff all human fear,
I know thy greeting is severe
To this poor shell of clay;
Yet come, O Death! thy freezing kiss
Emancipates! thy rest is bliss!
I would I were away.

MISCELLANEOUS.

SOCIAL PRAYER.

The following hints on this interesting subject are humbly submitted to the candid consideration of Christians of all denominations who attend *prayer meetings*, and particularly lead the devotional exercises on such occasions. They are chiefly abridged from an essay in the London Evangelical Magazine.

1. *Be united.*—Social prayer is founded upon the affectionate union of believers; and it requires a mingling of spirit with spirit, and of heart with heart. When Christians meet to pray, they should be "of one accord and of one mind." Their real union, or *oneness*, which they owe to unbounding grace, should be not only felt and realized, but so kept in mind as to excite in their breasts the tenderest affections and the kindest sympathies for one another.

2. *Be humble.*—Esteem and honor one another in love, and always consider the lowest places the safest, the fittest, the happiest, the best. Beware of the temper of Diotrephes, the love of pre-eminence, when you meet at the footstool of mercy. "Pride spreads a tarnish on the brightest talents, and no sight is more odious than that of a man vain of his abilities endeavoring to display them in addresses to God, with a view to gain applause." Reflect much upon your sinfulness in the perversion of your gifts, and let a sense of your unworthiness to speak to God lead you to the constant cultivation of a lowly mind. This will insure you a sweet and unruffled serenity that will greatly endear to you the praying assemblies of the saints, and will be the means of your introduction "into the banqueting house of Him whom your souls love, and in delightful fellowship with whom you will foretaste the blessings of the triumphant state in glory."

3. *Be simple.*—Avoid high sounding expressions and a multiplicity of epithets. Nature teaches that the language of supplication should be artless and unadorned. We approach the throne of grace as criminals or as children, and in either character pompous language is inconsistent with a right state of heart.

4. *Be fervent.*—Let every supplication be the effusion of warm, devotional feelings. Prayer, winged with the fervor of desire, finds its way to the mercy seat of God, and returns, like the spies from Canaan, bearing the choicest fruits of the land of promise. Plead with God with that earnestness which arises from a conviction of the importance of what you are doing. Let your prayer be the utterance of want, the expression of anxious desire, the cry of distress, the pleading of helplessness, the eloquence of penitence confessing guilt and imploring forgiveness. With unwavering faith boldy enter into the holiest places by the blood of Jesus, and ask at his hand the promised blessings of the new covenant. Pour out your whole soul, its cares, its burdens, its wishes, into the bosom of God.

5. *Be short.*—The time allotted for prayer meetings is usually limited, and proportionate brevity in prayer should be carefully observed. Within an hour four at least may always engage.

6. *Be appropriate.*—Regard occasions. In the usual weekly prayer meetings the immediate spiritual benefit and salvation of those who are present, and of their relatives and friends, should be the chief subjects of prayer. Short petitions for some other subjects may be properly introduced, but to enumerate a diversity of subjects is unsuitable. In missionary prayer meetings the matter of supplication is dictated by their name; and in every other meeting for prayer keep the particular end in view.

THE VALUE OF RICHES.

Learn then, O learn, ye wealthy, the true value of riches! Learn it at the foot of Immanual's cross. Learn it of him to whose words we have been attending; and who by that cross was crucified to the world, and the world to him. Were he now on earth and possessed of your wealth, to what end would he apply it? But the example is too bright for the imitation, and almost too dazzling even for the eye of this cool, calculation age. Christianity, at least as she exists in our hearts, seems to feel, in common with men, the contracting influence of old age, and to have lost the sympathetic, compassionate ardour which warmed her useful bosom. O to see her once more in her pristine form, adorned with the beauty, and strong with the vigor of renovated youth; breathing that fervent benevolence which she inspired when she first descended from the bosom of Infinite Love; when, not wealth, but blood, was the price paid for the privilege of communicating her blessings to an ungrateful world; and when that price was paid by her disciples more cheerfully than a small portion of wealth is given now. Blessed be God, some symptoms of this desirable renovation begin to appear. Christianity, as it exists at the present day, resembles, in some faint degree, Christianity as it glowed in the breasts of apostles and martyrs. But brethren, let us strive to make the resemblance more perfect. Let us convince mankind that our heaven-born religion still glows with the ardour of youth, still breathes the angelic sentiment, "Glory to God in the highest; on earth, peace, and good will to men." And let us never forget, that our approximation to the standard of primative Christianity, must be estimated by the degree in which we make Christ, and his cause, all and in all, and manifest a readiness to do all things, to suffer all things, and to part with all things for his sake.

[*Dr. Beecher.*

ILLUSTRATION OF A DUTY.

"*Do it—do it.*"—Cecil.

A man in ———, during a very powerful revival of religion, became deeply concerned for himself, and remained in this state for months. Every time he inquired what he must do, he was told to submit to God. He would immediately reply, "I would if I knew how." There were few who saw him that were not convinced of his sincerity. They were satisfied that he waited only to know what to do. Many were coming into the liberty of the sons of God, which very much increased his happiness. At length, as he was about to commence his daily labour, he went into the barn yard to yoke his team; and having put the yoke on the first ox, drew out the other bow, and holding up the end of the yoke, commanded the other to come under. The obedient ox, cheerfully chewing his cud, immediately commenced his march to do as he was ordered. At this instant the man dropped the yoke and bow, and fell prostrate upon the ground. Those who saw him ran immediately to him, supposing him dead. But their fears soon fled upon hearing him exclaim, "Let me alone! let me alone! for God has had mercy on my soul!" In a few moments he rose, filled with joy, and began to tell those who had gathered around him, that he now knew what to do to submit to God, and that he had learned this lesson, which so many had tried to teach him, "*from that ox!*" "It is," said he' "*Do it*—do it!" He had long been *convinced* that he was *willing* to submit to God, but had not once attempted to *do it.*

THE VISION OF GOD IN GLORY.

From Dr. Payson's Sermons.

You see, indeed, no form or shape; and yet your whole souls perceive, with intuitive clearness and certainty, the immediate, awe-inspiring presence of Jehovah. You see no countenance; and yet you feel as if a countenance of awful majesty, in which all the perfections of Divinity shone forth, were beaming upon you wherever you turn. You see no eye; and yet a piercing, heart-searching eye, an eye of omnicient purity, every glance of which goes through your souls like a flash of lightning, seems to look upon you from every point of surrounding space. You feel as if enveloped in an atmosphere, or plunged in an ocean of existence, intelligence, perfection, and glory; an ocean, of which your laboring minds can take in only a drop; an ocean, the depth of which you cannot fathom, and the breadth of which you can never fully explore. But while you feel utterly unable to comprehend this infinite Being, your views of him, so far as they extend, are perfectly clear and distinct. You have the most vivid perceptions, the most deeply graven impressions, of an infinite, eternal, spotless mind, in which the images of all things, past, present and to come, are most harmoniously seen arranged in the most perfect order, and defined with the nicest accuracy: of a mind, which wills with infinite ease, but whose volitions are attended by a power omnipotent and irresistible, and which sows worlds, suns and systems through the fields of space with far more facility, than the husbandman scatters his seed upon the earth;—of a mind, whence have flowed all the streams, which ever watered any part of the universe with life, intelligence, holiness, or happiness, and which is still full, overflowing and inexhaustible. You percieve also, with eqnal clearness and certainty, that this infinite, eternal, omnipotent, omniscient, allwise, all-creating mind is perfectly and essentially holy, a pure flame of holiness, and that, as such, he regards sin with unutterable, irreconcilable detestation and abhorrence. With a voice, which reverberates through the wide expanse of his dominions, you hear him saying, as the Sovereign, and Legislator of the universe, Be ye holy, for I the Lord your God, am holy. And you see his throne surrounded, you see heaven filled by those only, who perfectly obey this command. You see thousands of thousauds, and ten thousand times ten thousand of angels and archangels, pure, exalted, glorious intelligences, who reflect his perfect image, burn like flames of fire, with zeal for his glory, and seem to be so many concentrations of wisdom, knowledge, holiness, and love; a fit retinue for the thrice holy Lord of hosts, whose holiness and all-filling glory they unceasingly proclaim.

PASTORAL ADVICE FROM DR. PAYSON.

The remarks which follow are a part of a letter from the late Rev. Dr. Payson, of Portland, to a young minister, in 1812, who had then been recently settled:— [*Christ. Adv. & Jour.*

Dear Brother:—Your letter, requesting "information and advice," has just reached me. I rejoice in the circumstances which led to such a request. I rejoice still more that you feel "ignorant and inexperienced, and inadequate to the charge which has devolved upon you." We must feel so, or we shall meet with little success.

I can, however, assure you, for your encouragement, that you cannot possibly be more ignorant and inexperienced than I was at the time of my settlement. I knew just nothing at all of my business; but I knew a little, O, how little! of my own ignorance. This led me to pray almost incessantly; and somehow or other, I have, as I trust, been preserved from fatal mistakes, and not suffered to ruin either myself or my people, as I sometimes feared that I should. He who has thus guided me, and thousands of others equally foolish, will, I trust, guide you. The best advice I can give you is, to look to Him. This I doubt not you do; but you cannot do it too much. If we would do much for God, we must ask much of God; we must be men of prayer; we must, almost literally, pray without ceasing. You have doubtless met with Luther's remark: "These things make a divine—prayer, meditation, and temptation." My dear brother, I cannot insist on this too much. Prayer is the first thing, the second thing, and the third thing, necessary for a minister, especially in seasons of revival. The longer you live in the ministry, the more deeply, I am persuaded, you will be convinced of this. Pray then, my dear brother, pray, pray, pray. Read the account of Solomon's choice 1 Kings, iii, 5–15. If, like him, you choose wisdom, and pray for it, it will be yours.

The next thing in importance is, as I conceive, that your church should be excited to pray for the influences of the Divine Spirit; and that they should frequently meet for this purpose. For though private prayer may be as effectual, it does not so directly tend to honour God as that which is more public. God converts sinners for his own glory, and he will have all the glory of their conversion. Nothing tends more directly to give him the glory than social prayer. In that duty we explicitly acknowledge, not only to him, but to our fellow creatures, that nothing but the influences of his Spirit can render any means effectual, and that we are entirely dependent for those influences on his sovereign will. In a word, we acknowledge that in the conversion of sinners, he is all, and we are nothing.

From the Christian Mirror.

TALKING WITH GOD.

Mr. Editor:—Conversing a few years since with a gentleman of hopeful piety upon the subject of experimental religion, he related a number of interesting facts relative to the operations of the Spirit of God upon the hearts of sinners—the following among the rest:—

There lived in the town of ——, in Vermont, a man who had a large family of children. He was poor, and unable to keep them at home, he put some of them away from home to live. It was the favored lot of a little girl, I think about eight years of age, to fall into a family where daily prayers were offered up to Almighty God. Prayer she was unacquainted with. The subject was new to her. At home she never heard a prayer. An astonishment seized her when she saw her master, night and morning, standing in one corner of the room, talking, as she termed it, with something that she could not see. An anxiety swelled in her little bosom to know who it could be. Unwilling to ask any one of the family with whom she lived, yet solicitous to know, she obtained leave to go home. She had hardly reached the lonely cottage, before she asked her mother who it was that her master talked with, when standing in the corner of the room, night and morning. She told her she did not know, being herself a heathen, though in a Christian land. Not satisfied, she asked her father, who answered in a thoughtless and inhuman manner, "The devil, I suppose." The little inquisitive child returned uninformed to her master, where she witnessed the same promptitude and holy ardour as before. Not many days had elapsed, before she summoned fortitude enough to put the question. One morning, after her master had been talking with the unknown being, she stepped up before him, and said, "Sir, who have you been talking with this morning?" The question was so unexpected, and from such a source, that at first he felt unable to answer her, and was unusually impressed with the importance of the duty of prayer, and the weight of obligation resting upon him to approach God aright. But after recollecting himself a little, he said, and that with reverence, "I have been trying to talk with God." "God!" said she with astonishment, "Where is he? where does he live?" &c. Many questions of a similar nature she put with much interest and feeling, to which her master gave her such answers as were calculated to awaken the liveliest feelings of her mind in regard to Jehovah. After she had learned all her little mind could contain of divine things, she desired to go home and see her parents with an earnestness that could not be resisted. Go she must. Leave was granted. She went home to her father's cottage, a place where prayer was not wont to be made, with her little bosom beating with a high tone of pious feeling in view of the importance of prayer. She went to her father and said to him, "Father, pray." She urged with warmth a compliance, but he utterly refused. She then went to her mother and asked her to pray, but with no better success. She could not endure any longer—her feelings must vent themselves in words. She said, "Let us pray." She kneeled down and prayed, and it appears that scripture was fulfilled: "The effectual fervent prayer of the righteous availeth much." In answer to her prayer both of her parents were brought under conviction, which terminated, as my informant said, in hopeful conversion to God. And this was the beginning of an extensive revival of religion. A. W.

THE OLDEST REPUBLIC ON EARTH.

The American Quarterly Review contains a letter from G. W. Irving, Esq., giving a sketch of his visit to San Marino, a small republic in Italy, between the Appenines, the Po, and the Adriatic. The territory of this state is only forty miles in circumference, and its population about 7000. This republic was founded more than 1400 years ago, on moral principles, industry, and equality, and has preserved its liberty and independence amidst all the wars and discords which have raged around it. Bonaparte respected it, and sent an embassy to express his sentiments of friendship and fraternity. It is governed by a captain regent, chosen every six months by the representatives of the people, sixty in number, who are chosen every six months by the people. The taxes are light, the farm houses neat, the fields well cultivated, and on all sides are seen comfort and peace, the happy effects of morality, simplicity, liberty, and justice. Mr. Irving was received by some intelligent citizens in the most hospital and affectionate manner. They were delighted with him because he was an American. They professed a profound attachment to our country, and looked to it as the preserver of their own pure principles. They were intimately acquainted with our institutions and affairs, and had a library well furnished with books and pamphlets relating to America.

PROVIDENCE.

What inextricable confusion must the world have been in, but for the variety which we find to obtain in the faces, the voices, and the hand-writings of men! No security of person, of possession, no justide between man and man, no distinction between good and bad, friends and foes, father and child, husband and wife, male and female. All would have been exposed to malice, fraud, forgery, and lust. But now every man's face can distinguish him in the light, his voice in the dark, and his hand-writing can speak for him though absent, and be his witness to all generations. Did this happen by chance, or is it not a manifest as well as admirable indication of a divine superintendance?—*Horne.*

Coming to the Point.—"Madam," said an old toper, "have you any water in the house, that you can give a poor man a drink of beer, though I like cider best, and should like a little whiskey. I very seldom get cider at home; my orchard is very small, consisting of only one *scattering tree.*"

GREENVILLE FEMALE ACADEMY,

HARRODSBURG, KY.

WILLIAM D. JONES,

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Second Class—Reading and Arithmetick coutinued; Geography, History, ancient and modern, Rhetorick, Logic and Compositions.

Third Class—Astronomy, Natural Philosophy, Moral and Intellectual Philosophy, Natural Theology, Evidences of Christianity and Compositions. Any of which may be omitted at the option of parents.

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Accomplished teachers of Musick, Painting, &c. will be employed, and instruction in the several ornamental branches may be had at a small additional charge, and if the demand will warrant it, teachers of the French and other Modern, and the Ancient Languages, will be employed. Those who feel disposed to educate their daughters or wards at this institution, can, for further information, apply to WILLIAM D. JONES,
Harrodsburg, Kentucky,

Or refer to the professors of Centre College and the gentlemen of Danville and this place. Many other references might be added, but he supposes such information as may be desired, can be had from these.

December 18th, 1829.

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